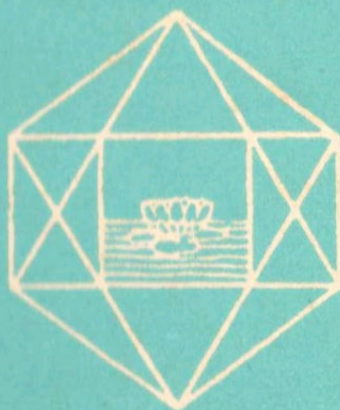
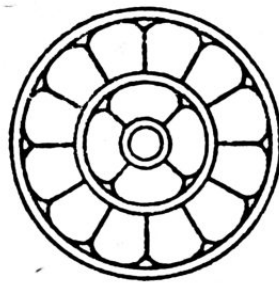


ALL INDIA MAGAZINE

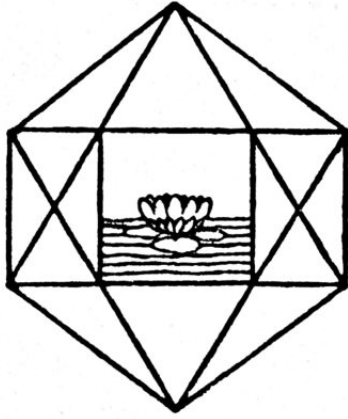


August - September 1972



*Sri Aurobindo's message
is an immortal sunlight
radiating over the future.*

The Mother



All India Magazine

—Matter shall reveal the Spirit's face.

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CONTENTS

Page

Editorial	
Prayer	
The Divine in Life and Work	1
Not Liberation but Perfection	6
Yoga : A New Birth	11
Our Divine is Here	16
Desireless Action	18
Modes of The Divine in Yoga	19
Yoga and Higher Knowledge	25
Quiet Mind	30
Approach to Reality	31
Divine Action	36
Universe is Real	37
Truth After Truth	41
Aspiration for Ananda	47
Gita's Synthetic Approach	51
Message of The Gita	57
World - State	61
Religion of Humanity	63
Spiritualised Society	66
The Fifteenth of August 1947	72
Call to The Young	77
Information Letter	79

The Mother charged, "Let us all try to be worthy of Sri Aurobindo's Centenary." All of us can really try, try to be worthy of Sri Aurobindo's light, his force, his action, and prepare ourselves for the future of his vision.

One of the essentials of our preparation is surely to study Sri Aurobindo's enlightening views on life and its philosophy. Our thoughts and sentiments and values of today deserve a thorough re-orientation for the life of tomorrow. For that let us turn to Sri Aurobindo, have his light in our minds, his inspiration in our hearts, his strength in our will, his guidance in our actions. The entire past of human wisdom can now regenerate itself into an integral truth-vision.

The AIM has been providing to its readers selections from the writings of Sri Aurobindo and the Mother on important themes from month to month. In this special issue are contained selections from some of Sri Aurobindo's important books, viz., *The Synthesis Of Yoga*, *The Life Divine*, *Essays On The Gita*, *The Human Cycle* and *The Ideal Of Human Unity*. These selections propose to make this issue serve as "Readings in Sri Aurobindo" although all such attempts have their obvious limitations, very much so in the case of Sri Aurobindo,—and for certain unforeseen reasons we have not been able to offer the intended size of readings in this issue as announced. It is, however, believed that the readers will find these selections something like windows that open on the vast ranges of wisdom and light available to us only if we choose to enter into them. Shall we not avail !

To study Sri Aurobindo is at once to meditate : that always needs our disposition for deep and valuable studies above the ordinary tendency for light reading and taste for made-easy-approaches.

The Editor

PRAAYER

Glory to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy victory.

The Mother

THE DIVINE IN LIFE AND WORK

A union with the Divine Reality of our being and all being is the one essential object of the Yoga. It is necessary to keep this in mind; we must remember that our Yoga is not undertaken for the sake of the acquisition of supermind itself but for the sake of the Divine; we seek the supermind not for its own joy and greatness but to make the union absolute and complete, to feel it, possess it, dynamise it in every possible way of our being, in its highest intensities and largest widenesses and in every range and turn and nook and recess of our nature. It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception,—disastrous because it is likely to raise the pride, vanity and ambition of the rajasic vital mind in us and that, if not overpassed

and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego. It is most dangerous for the active and dynamic nature of the man of will and works which can easily be led away by the pursuit of power. Power comes inevitably by the supramental change, it is a necessary condition for a perfect action: but it is the Divine Shakti that comes and takes up the nature and the life, the power of the One acting through the spiritual individual; it is not an aggrandisement of the personal force, not the last crowning fulfilment of the separative mental and vital ego. Self-fulfilment is a result of the Yoga, but its aim is not the greatness of the individual. The sole aim is a spiritual perfection, a finding of the true self and a union with the Divine by putting on the Divine consciousness and nature (*sādharmya mukti*). All the rest is constituent detail and attendant circumstance. Ego-centric impulses, ambition, desire of power and greatness, motives of self-assertion are foreign to this greater consciousness and would be an insuperable bar against any possibility of even a distant approach towards the supramental change. One must lose one's little lower self to find the greater self. Union with the Divine must be the master motive; even the discovery of the truth of one's own being and of all being, life in that truth and in its greater consciousness, perfection of the nature are only the

natural results of that movement. Indispensable conditions of its entire consummation, they are part of the central aim only because they are a necessary development and a major consequence.

It must also be kept in mind that the supra-mental change is difficult, distant, an ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of a difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, acquire a spiritualised and

universalised mind and heart, life-force, physical consciousness. Then only the passage into supramental consciousness begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement. Yoga is a rapid and concentrated conscious evolution of the being, but however rapid, even though it may effect in a single life what in an instrumental Nature might take centuries and millenniums or many hundreds of lives, still all evolution must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager life-force easily forget this necessity; they rush forward to make the supermind an immediate aim and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but full of danger. For the vital desire may very well bring in action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kinds of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural, unhuman and undivine bigness of magnified ego. If the being is small,

the nature weak and incapable, there is not this large-scale disaster; but a loss of balance, a mental unhinging and fall into unreason or a vital unhinging and consequent moral aberration or a deviation into some kind of morbid abnormality of the nature may be the untoward consequence. This is not a Yoga in which abnormality of any kind, even if it be an exalted abnormality, can be admitted as a way to self-fulfilment or spiritual realisation. Even when one enters into supernormal and suprarational experience, there should be no disturbance of the poise which must be kept firm from the summit of the consciousness to its base; the experiencing consciousness must preserve a calm balance, an unfailing clarity and order in its observation, a sort of sublimated common sense, an unfailing power of self-criticism, right discrimination, coordination and firm vision of things; a sane grasp on facts and a high spiritualised positivism must always be there. It is not by becoming irrational or infrarational that one can go beyond ordinary nature into supernature; it should be done by passing through reason to a greater light of super-reason. This super-reason descends into reason and takes it up into higher levels even while breaking its limitations; reason is not lost but changes and becomes its own true unlimited self, a coordinating power of the supernature.

Sri Aurobindo

(Synthesis of Yoga)

NOT LIBERATION BUT PERFECTION

Not only liberation but perfection must be the aim of the Karmayoga. The Divine works through our nature and according to our nature: if our nature is imperfect, the work also will be imperfect, mixed, inadequate. Even it may be marred by gross errors, falsehoods, moral weaknesses, diverting influences. The work of the Divine will be done in us even then, but according to our weakness, not according to the strength and purity of its source. If ours were not an integral yoga, if we sought only the liberation of the self within us or the motionless existence of Purusha separated from Prakriti, this dynamic imperfection might not matter. Calm, untroubled, not depressed, not elated, refusing to accept the perfection or imperfection, fault or merit, sin or virtue as ours, perceiving that it is the modes of Nature working in the field of her modes that make this mixture, we could withdraw into the silence of the spirit and, pure, untouched, witness only the work-

ings of Prakriti. But in an integral realisation this can only be a step on the way, not our last resting-place. For we aim at the divine realisation not only in the immobility of the Spirit, but also in the movements of Nature. And this cannot be altogether until we can feel the presence and power of the Divine in every step, motion, figure of our activities, in every turn of our will, in every thought, feeling and impulse. No doubt, we can feel that in a sense even in the nature of the ignorance, but it is the divine Power and Presence in a disguise, a diminution, an inferior figure. Ours is a greater demand, that our nature shall be a power of the Divine in the Truth of the Divine, in the Light, in the force of the eternal self-conscious Will, in the wideness of the sempiternal Knowledge.

After the removal of the veil of ego, the removal of the veil of Nature and her inferior modes that govern our mind, life and body. As soon as the limits of the ego begin to fade, we see how that veil is constituted and detect the action of cosmic Nature in us, and in or behind cosmic Nature we sense the presence of the cosmic Self and the dynamisms of the world-pervading Ishwara. The Master of the instrument stands behind all this working, and even within the working there is his touch and the drive of a great guiding or disposing Influence. It is no longer ego or ego-force that we serve; we obey the World-Master and his evolutionary impulse. At each

step we say in the language of the Sanskrit verse, "Even as I am appointed by Thee seated in my heart, so, O Lord, I act." But still this action may be of two very different kinds, one only illumined, the other transformed and uplifted into a greater supernature. For we may keep on in the way of action upheld and followed by our nature when by her and her illusion of egoism we were "turned as if mounted on a machine," but now with a perfect understanding of the mechanism and its utilisation for his world purposes by the Master of works whom we feel behind it. This is indeed as far as even many great yogis have reached on the levels of spiritualised mind; but it need not be so always, for there is a greater supramental possibility. It is possible to rise beyond spiritualised mind and to act spontaneously in the living presence of the original divine Truth-Force of the Supreme Mother. Our motion one with her motion and merged in it, our will one with her will, our energy absolved in her energy, we shall feel her working through us as the Divine manifest in a supreme Wisdom-Power, and we shall be aware of the transformed mind, life and body only as the channels of a supreme Light and Force beyond them, infallible in its steps because transcendent and total in its knowledge. Of this Light and Force we shall not only be the recipients, channels, instruments, but become a part of it in a supreme uplifted abiding experience.

Already, before we reach this last perfection, we can have the union with the Divine in works in its extreme wideness, if not yet on its most luminous heights; for we perceive no longer merely Nature or the modes of Nature, but become conscious, in our physical movements, in our nervous and vital reactions, in our mental workings, of a Force greater than body, mind and life which takes hold of our limited instruments and drives all their motions. There is no longer the sense of ourselves moving, thinking or feeling but of that moving, feeling and thinking in us. This force that we feel is the universal Force of the Divine, which, veiled or unveiled, acting directly or permitting the use of its powers by beings in the cosmos, is the one Energy that alone exists and alone makes universal or individual action possible. For this force is the Divine itself in the body of its power; all is that power of act, power of thought and knowledge, power of mastery and enjoyment, power of love. Conscious always and in everything, in ourselves and in others, of the Master of Works possessing, inhabiting, enjoying through this Force that is himself, becoming through it all existences and all happenings, we shall have arrived at the divine union through works and achieved by that fulfilment in works all that others have gained through absolute devotion or through pure knowledge. But there is still another step that calls us, an ascent out of this cosmic identity into the identity

of the divine Transcendence. The Master of our works and our being is not merely a Godhead here within us, nor is he merely a cosmic Spirit or some kind of universal Power. The world and the Divine are not one and the same thing, as a certain kind of pantheistic thinking would like to believe. The world is an emanation; it depends upon something that manifests in it but is not limited by it; the Divine is not here alone; there is a Beyond, an eternal Transcendence. The individual being also in its spiritual part is not a formation in the cosmic existence—our ego, our mind, our life, our body are that; but the immutable spirit, the imperishable soul in us has come out of the Transcendence.

Sri Aurobindo

(Synthesis of Yoga)

True surrender enlarges you ; it increases your capacity ; it gives you greater measure in quality and in quantity, which you could not have had yourself.

The Mother

YOGA : A NEW BIRTH

All Yoga is in its nature a new birth; it is a birth out of the ordinary, the mentalised material life of man into a higher spiritual consciousness and a greater and diviner being. No Yoga can be successfully undertaken and followed unless there is a strong awakening to the necessity of that larger spiritual existence. The soul that is called to this deep and vast change, may arrive in different ways to the initial departure. It may come to it by its own natural development which has been leading it unconsciously towards the awakening; it may reach it through the influence of a religion or the attraction of a philosophy; it may approach it by a slow illumination or leap to it by a sudden touch or shock; it may be pushed or led to it by the pressure of outward circumstances or by an inward necessity, by a single word that breaks the seals of the mind or by long reflection, by the distant

example of one who has trod the path or by contact and daily influence. According to the nature and the circumstances the call will come.

But in whatever way it comes, there must be a decision of the mind and the will and, as its result, a complete and effective self-consecration. The acceptance of a new spiritual idea-force and upward orientation in the being, an illumination, a turning or conversion siezed on by the will and the heart's aspiration,—this is the momentous act which contains as in a seed all the results that the Yoga has to give. The mere idea or intellectual seeking of something higher beyond, however strongly grasped by the mind's interest, is ineffective unless it is siezed on by the heart as the one thing desirable and by the will as the one thing to be done. For truth of the Spirit has not to be merely thought but to be lived, and to live it demands a unified single-mindedness of the being; so great a change as is contemplated by the Yoga is not to be effected by a divided will or by a small portion of the energy or by a hesitating mind. He who seeks the Divine must consecrate himself to God and to God only.

If the change comes suddenly and decisively by an overpowering influence, there is no further essential or lasting difficulty. The choice follows upon the thought, or is simultaneous with it, and the self-consecration follows upon the choice. The

feet are already set upon the path, even if they seem at first to wander uncertainly and even though the path itself may be only obscurely seen and the knowledge of the goal may be imperfect. The secret Teacher, the inner Guide is already at work though he may not yet manifest himself or may not yet appear in the person of his human representative. Whatever difficulties and hesitations may ensue, they cannot eventually prevail against the power of the experience that has turned the current of the life. The call, once decisive, stands; the thing that has been born cannot eventually be stifled. Even if the force of circumstances prevents a regular pursuit or a full practical self-consecration from the first, still the mind has taken its bent and persists and returns with an ever-increasing effect upon its leading preoccupation. There is an ineluctable persistence of the inner being, and against it circumstances are in the end powerless, and no weakness in the nature can for long be an obstacle.

But this is not always the manner of the commencement. The sadhaka is often led gradually and there is a long space between the first turning of the mind and the full ascent of the nature to the thing towards which it turns. There may at first be only a vivid intellectual interest, a forcible attraction towards the idea and some imperfect form of practice. Or perhaps there is an effort not favoured by the

whole nature, a decision or a turn imposed by an intellectual influence or dictated by personal affection and admiration for someone who is himself consecrated and devoted to the Highest. In such cases, a long period of preparation may be necessary before there comes the irrevocable consecration; and in some instances it may not come. There may be some advance, there may be a strong effort, even much purification and many experiences other than those that are central or supreme; but the life will either be spent in preparation or, a certain stage having been reached, the mind pushed by an insufficient driving-force may rest content at the limit of the effort possible to it. Or there may even be a recoil to the lower life,—what is called in the ordinary parlance of Yoga a fall from the path. This lapse happens because there is a defect at the very centre. The intellect has been interested, the heart attracted, the will has strung itself to the effort, but the whole nature has not been taken captive by the Divine. It has only acquiesced in the interest, the attraction or the endeavour. There has been an experiment, perhaps even an eager experiment, but not a total self-giving to an imperative need of the soul or to an unforsakable ideal. Even such imperfect Yoga has not been wasted; for no upward effort is made in vain. Even if it fails in the present or arrives only at some preparatory stage or preliminary realisation, it has yet determined the soul's future.

But if we desire to make the most of the opportunity that this life gives us, if we wish to respond adequately to the call we have received and to attain to the goal we have glimpsed, not merely advance a little towards it, it is essential that there should be an entire self-giving. The secret of success in Yoga is to regard it not as one of the aims to be pursued in life, but as the whole of life.

Sri Aurobindo

(Synthesis of Yoga)

Without the Divine we are limited, incompetent and helpless beings ; with the Divine, if we give ourselves entirely to Him, all is possible and our progress is limitless.

A special help has come onto earth for Sri Aurobindo's centenary year ; let us take advantage of it to overcome the ego and emerge into the light. /

The Mother

OUR DIVINE IS HERE

The Divine that we adore is not only a remote extracosmic Reality, but a half-veiled Manifestation present and near to us here in the universe. Life is the field of a divine manifestation not yet complete; here, in life, on earth, in the body,—*ihaiva*, as the Upanishads insist,—we have to unveil the Godhead; here we must make its transcendent greatness, light and sweetness real to our consciousness, here possess and as far as may be, express it. Life then we must accept in our Yoga in order utterly to transmute it; we are forbidden to shrink from the difficulties that this acceptance may add to our struggle. Our compensation is that even if the path is more rugged, the effort more complex and bafflingly arduous, yet after a point we gain an immense advantage. For once our minds are reasonably fixed in the central vision and our wills are on the whole converted to the single pursuit, Life becomes our helper. Intent, vigilant,

integrally conscious, we can take every detail of its forms and every incident of its movements as food for the sacrificial Fire within us. Victorious in the struggle, we can compel Earth herself to be an aid towards our perfection and can enrich our realisation with the booty torn from the powers that oppose us.

Sri Aurobindo

(Synthesis of Yoga)

This year is consecrated to Sri Aurobindo.

To understand his teaching better and try to put it into practice, is certainly the best way of showing our gratitude to him for all the light, knowledge and force which he has so generously brought to the earth.

May his teaching enlighten and guide us, and what we cannot do today, we shall do tomorrow.

Let us take the right attitude in all sincerity, and it will truly be a BONNE ANNEE.

The Mother

DESIRELESS ACTION

It is a common error to suppose that action is impossible or at least meaningless without desire. If desire ceases, we are told, action also must cease. But this, like other too simply comprehensive generalisations, is more attractive to the cutting and defining mind than true. The major part of the work done in the universe is accomplished without any interference of desire; it proceeds by the calm necessity and spontaneous law of Nature. Even man constantly does work of various kinds by a spontaneous impulse, intuition, instinct or acts in obedience to a natural necessity and law of forces without either mental planning or the urge of a conscious vital volition or emotional desire. Often enough his act is contrary to his intention or his desire; it proceeds out of him in subjection to a need or compulsion in submission to an impulse, in obedience to a force in him that pushes for self-expression or in conscious pursuance of a higher principle.

Sri Aurobindo

(Synthesis of Yoga)

MODES OF THE DIVINE IN YOGA

The Sadhaka of an integral Yoga will take an integral view of his goal and seek its integral realisation. The Divine has many essential modes of His eternal self-manifestation, possesses and finds Himself on many planes and through many poles of His being; to each mode its purpose, to each plane or pole its fulfilment both in the apex and the supreme scope of the eternal Unity. It is necessarily through the individual Self that we must arrive at the One, for that is the basis of all our experience. By Knowledge we arrive at identity with the One; for there is, in spite of the Dualist, an essential identity by which we can plunge into our Source and free ourselves from all bondage to individuality and even from all bondage to universality. Nor is the experience of that identity a gain for knowledge only or for the pure state of abstract being. The height of all our action also, we have seen, is the immersion of ourselves in the Lord through unity with the divine Will or Conscious Power by the way of works; the height of love is the rapturous immersion of ourselves in unity of ecstatic delight

with the object of our love and adoration. But again for divine works in the world the individual Self converts itself into a centre of consciousness through which the divine Will, one with the divine Love and Light, pours itself out in the multiplicity of the universe. We arrive in the same way at our unity with all our fellow beings through the identity of this self with the Supreme and with the self in all others. At the same time in the action of Nature we preserve by it as soul-form of the One a differentiation which enables us to preserve relations of difference in Oneness with other beings and with the Supreme Himself. The relations will necessarily be very different in essence and spirit from those which we had when we lived entirely in the Ignorance and Oneness was a mere name or a struggling aspiration of imperfect love, sympathy or yearning. Unity will be the law, difference will be simply for the various enjoyment of that unity. Neither descending again into that plane of division which clings to the separation of the ego-sense nor attached to an exclusive seeking for pure identity which cannot have to do with any play of difference, we shall embrace and reconcile the two poles of being where they meet in the infinity of the Highest.

The Self, even the individual self, is different from our personality as it is different from our mental ego-sense. Our personality is never the same; it is a constant mutation and various combination.

It is not a basic consciousness, but a development of forms of consciousness,—not a power of being, but a various play of partial powers of being,—not the enjoyer of the self-delight of our existence, but a seeking after various notes and tones of experience which shall more or less render that delight in the mutability of relations. This also is Purusha and Brahman, but it is the mutable Purusha, the phenomenon of the Eternal, not its stable reality. The Gita makes a distinction between three Purushas who constitute the whole state and action of the divine Being, the Mutable, the Immutable and the Highest which is beyond and embraces the other two. That Highest is the Lord in whom we have to live, the supreme Self in us and in all. The Immutable is the silent, actionless, equal, unchanging self which we reach when we draw back from activity to passivity, from the play of consciousness and force and the seeking of delight to the pure and constant basis of consciousness and force and delight through which the Highest, free, secure and unattached possesses and enjoys the play. The Mutable is the substance and immediate motive of that changing flux of personality through which the relations of our cosmic life are made possible. The mental being fixed in the Mutable moves in its flux and has not possession of an eternal peace and power and self-delight; the soul fixed in the Immutable holds all these in itself but cannot act

in the world; but the soul that can live in the Highest enjoys the eternal peace and power and delight and wideness of being, is not bound in its self-knowledge and self-power by character and personality or by forms of its force and habits of its consciousness and yet uses them all with a large freedom and power for the self-expression of the Divine in the world. Here again the change is not any alteration of the essential modes of the Self, but consists in our emergence into the freedom of the Highest and the right views of the divine law of our being.

Connected with this triple mode of the Self is that distinction which Indian philosophy has drawn between the Qualified and the Qualitiless Brahman and European thought has made between the Personal and the Impersonal God. The Upanishad indicates clearly enough the relative nature of this opposition, when it speaks of the Supreme as the "Qualified who is without qualities." (*nir guṇo guṇi*). We have again two essential modes, two fundamental aspects, two poles of eternal being, both of them exceeded in the transcendent divine Reality. They correspond practically to the Silent and the Active Brahman. For the whole action of the universe may be regarded from a certain point of view as the expression and shaping out in various ways of the numberless and infinite qualities of the Brahman. His being assumes by conscious Will all kinds of properties, shapings of the stuff of conscious being,

habits as it were of cosmic character and power of dynamic self-consciousness, *gunas*, into which all the cosmic action can be resolved. But by none of these nor by all of them nor by their utmost infinite potentiality is He bound; He is above all His qualities and on a certain plane of being rests free from them. The Nirguna or Unqualified is not incapable of qualities: rather it is this very Nirguna or No-Quality who manifests himself as Saguna, as Ananta-guna, infinite quality, since He contains all in His absolute capacity of boundlessly varied self-revelation. He is free from them in the sense of exceeding them; and indeed if He were not free from them they could not be infinite; God would be subject to His qualities, bound by His nature, Prakriti would be supreme and Purusha its creation and plaything. The Eternal is bound neither by quality nor absence of quality, neither by Personality nor by Impersonality; He is Himself, beyond all our positive and all our negative definitions.

But if we cannot define the Eternal, we can unify ourselves with it. It has been said that we can become the Impersonal, but not the personal God, but this is only true in the sense that no one can become individually the Lord of all the universes; we *can* free ourselves into the existence of the active Brahman as well as that of the Silence; we can live in both, go back to our being in both, but each in its proper way, by becoming one with the

Nirguna in our essence and one with the Saguna in the liberty of our active being, in our nature (*sādharmya-mukti*). The Supreme pours Himself out of an eternal peace, poise and silence into an eternal activity, free and infinite, freely fixing for itself its self-determinations, using infinite quality to shape out of it varied combinations of quality. We have to go back to that peace, poise and silence and act out of it with the divine freedom from the bondage of qualities but still using qualities even the most opposite largely and flexibly for the divine work in the world. Only, while the Lord acts out of the centre of all things, we have to act by transmission of His will and power and self-knowledge through the individual centre, the soul-form of Him which we are. The Lord is subject to nothing; the individual soul-form is subject to its own highest Self and the greater and more absolute is that subjection the greater becomes its sense of absolute force and freedom.

Sri Aurobindo

(Synthesis of Yoga)

The Grace is equally for all. But each one receives it according to his sincerity. It does not depend on outward circumstances but on a sincere aspiration and openness.

The Mother

YOGA AND HIGHER KNOWLEDGE

Science, art, philosophy, ethics, psychology, the knowledge of man and his past, action itself are means by which we arrive at the knowledge of the workings of God through Nature and through life. At first it is the workings of life and forms of Nature which occupy us, but as we go deeper and deeper and get a completer view and experience, each of these lines brings us face to face with God. Science at its limits, even physical Science, is compelled to perceive in the end the infinite, the universal, the spirit, the divine intelligence and the will in the material universe. Still more easily must this be the end with the psychic sciences which deal with the operations of higher and subtler planes and powers of our being and come into contact with the beings and the phenomena of the world behind which are unseen, not sensible by our physical organs, but ascertainable by the subtle mind and senses. Art leads

to the same aim; the aesthetic human being intensely preoccupied with Nature through aesthetic emotion must in the end arrive at spiritual emotion and perceive not only the infinite life, but the infinite presence within her; preoccupied with beauty in the life of man he must in the end come to see the divine, the universal, the spiritual in humanity. Philosophy dealing with the principles of things must come to perceive the Principle of all these principles and investigate its nature, attributes and essential workings. So ethics must eventually perceive that the law of good which it seeks is the law of God and depends on the being and nature of the Master of the law. Psychology leads from the study of mind and the soul in living beings to the perception of the one soul and one mind in all things and beings. The history and study of man like the history and study of Nature lead towards the perception of the eternal and universal Power and Being whose thought and will work out through the cosmic and human evolution. Action itself forces us into contact with the divine Power which works through, uses, overrules our actions. The intellect begins to perceive and understand, the emotions to feel and desire and revere, the will to turn itself to the service of the Divine without whom Nature and man cannot exist or move and by conscious knowledge of whom alone we can arrive at our highest possibilities.

It is here that Yoga steps in. It begins by using knowledge, emotion and action for the possession of the Divine. For Yoga is the conscious and perfect seeking of union with the Divine towards which all the rest was an ignorant and imperfect moving and seeking. At first, then, Yoga separates itself from the action and method of the lower knowledge. For while this lower knowledge approaches God indirectly from outside and never enters his secret dwelling-place, Yoga calls us within and approaches him directly; while that seeks him through the intellect and becomes conscious of him from behind a veil, Yoga seeks him through realisation, lifts the veil and gets the full vision; where that only feels the presence and the influence, Yoga enters into the presence and fills itself with the influence; where that is only aware of the workings and through them gets some glimpse of the Reality, Yoga identifies our inner being with the Reality and sees from that the workings. Therefore the methods of Yoga are different from the methods of the lower knowledge.

The method of Yoga in knowledge must always be a turning of the eye inward and, so far as it looks upon outer things a penetrating of the surface appearances to get at the one eternal reality within them. The lower knowledge is preoccupied with the appearances and workings; it is the first necessity of the higher to get away from them to the Reality of which they are the appearances and the Being and Power of

conscious existence of which they are the workings. It does this by three movements each necessary to each other, by each of which the others become complete—purification, concentration, identification. The object of purification is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, newshape and use to divine issues. For the mental being at present reflects only the confusion created by the mental and physical view of the world, is a channel only for the ignorant lower nature and full of obstructions and impurities which prevent the higher from acting; therefore the whole shape of our being is deformed and imperfect, indocile to the highest influences and turned in its action to ignorant inferior utilities. It reflects even the world falsely; it is incapable of reflecting the Divine.

Concentration is necessary, first, to turn the whole will and mind from the discursive divagation natural to them, following a dispersed movement of the thoughts, running after many-branching desires, led away in the track of the senses and the outward mental response to phenomena: we have to fix the will and the thought on the eternal and real behind all, and this demands an immense

effort, a one-pointed concentration. Secondly it is necessary in order to break down the veil which is erected by our ordinary mentality between ourselves and the truth; for outer knowledge can be picked up by the way, by ordinary attention and reception, but the inner hidden and higher truth can only be siezed by an absolute concentration of the mind on its object, an absolute concentration of the will to attain it and, once attained to hold it habitually and securely unite oneself with it. For identification is the condition of complete knowledge and possession; it is the intense result of a habitual purified reflecting of the reality and an entire concentration on it; and it is necessary in order to break down entirely that division and separation of ourselves from the divine being and the eternal reality which is the normal condition of our unregenerated ignorant mentality.

Sri Aurobindo

(Synthesis of Yoga)

*When you are truly changed, everything
around you will also be changed.*

The Mother

QUIET MIND

The first step is a quiet mind—silence is a further step, but quietude must be there; and by a quiet mind I mean a mental consciousness within, which sees thoughts arrive to it and move about but does not itself feel that it is thinking or identify itself with the thoughts or call them its own. Thoughts, mental movements may pass through it as wayfarers appear and pass from elsewhere through a silent country — the quiet mind observes them or does not care to observe them, but in either case, does not become active or lose its quietude. Silence is more than quietude; it can be gained by banishing thought altogether from the inner mind, keeping it voiceless or quite outside; but more easily it is established by a descent from above — one feels it coming down, entering and occupying or surrounding the personal consciousness which then tends to merge itself in the vast impersonal silence.

Sri Aurobindo

(Bases of Yoga)

APPROACH TO REALITY

The Absolute is in itself indefinable by reason, ineffable to the speech; it has to be approached through experience. It can be approached through an absolute negation of existence, as if it were itself a supreme Non-Existence, a mysterious infinite Nihil. It can be approached through an absolute affirmation of all the fundamentals of our own existence, through an absolute of Light and Knowledge, through an absolute of Love or Beauty, through an absolute of Force, through an absolute of peace or silence. It can be approached through an inexpressible absolute of being or of consciousness, or of power of being, or of delight of being, or through a supreme experience in which these things become inexpressibly one; for we can enter into such an ineffable state and, plunged into it as if into a luminous abyss of existence, we can reach a superconscience which may be described as the Absolute. It is supposed that it is only through a negation of individual and cosmos that we

can enter into the Absolute. But in fact the individual need only deny his own small separate ego-existence; he can approach the Absolute through a sublimation of his spiritual individuality taking up the cosmos into himself and transcending it; or he may negate himself altogether, but even so it is still the individual who by self-exceeding enters into the Absolute. He may enter also by a sublimation of his being into a supreme existence or super-existence, by a sublimation of his consciousness into a supreme consciousness or super-conscience, by a sublimation of his and all delight of being into a super-delight or supreme ecstasy. He can make the approach through an ascension in which he enters into cosmic consciousness, assumes it into himself and raises himself and it into a state of being in which oneness and multiplicity are in perfect harmony and unison in a supreme status of manifestation where all are in each and each in all and all in the one without any determining individuation—for the dynamic identity and mutuality have become complete; on the path of affirmation it is this status of the manifestation that is nearest to the Absolute. This paradox of an Absolute which can be realised through an absolute negation and through an absolute affirmation, in many ways, can only be accounted for to the reason if it is a supreme Existence which is so far above our notion and experience of existence that

it can correspond also to our negation of it, to our notion and experience of non-existence, but also, since all that exists is That, whatever its degree of manifestation, it is itself the supreme of all things and can be approached through supreme affirmations as through supreme negations. The Absolute is the ineffable $\times$ overtopping and underlying and immanent and essential in all that we can call existence or non-existence.

It is our first premiss that the Absolute is the supreme reality; but the issue is whether all else that we experience is real or unreal. A distinction is sometimes made between being and existence, and it is supposed that being is real but existence or what manifests as such is unreal. But this can stand only if there is a rigid distinction, a cut and separation between the uncreated Eternal and created existences; the uncreated Being can then be taken as alone real. This conclusion does not follow if what exists is form of Being and substance of Being; it would be unreal only if it were a form of Non-Being, *asat*, created out of the Void, *śūnya*. The states of existence through which we approach and enter into the Absolute must have their truth, for the untrue and unreal cannot lead into the Real: but also what issues from the Absolute, what the Eternal supports and informs and manifests in itself, must have a reality. There is the unmanifest and there is the manifestation, but a

manifestation of the Real must itself be real; there is the Timeless and there is the process of things in Time, but nothing can appear in Time unless it has a basis in the timeless Reality. If my self and spirit are real, my thoughts, feelings, powers of all kinds, which are its expressions, cannot be unreal; my body, which is the form it puts out in itself and which at the same time it inhabits, cannot be a nothing or a mere unsubstantial shadow. The only reconciling explanation is that timeless eternity and time eternity are two aspects of the Eternal and Absolute and both are real, but in a different order of reality: what is unmanifest in the Timeless manifests itself in Time; each thing that exists is real in its own degree of the manifestation and is so seen by the consciousness of the Infinite.

All manifestation depends upon being, but also upon consciousness and its power or degree; for as is the status of consciousness, so will be the status of being. Even the Inconscient is a status and power of involved consciousness in which being is plunged into an other and opposite state of non-manifestation resembling non-existence so that out of it all in the material universe may be manifested; so too the superconscient is consciousness taken up into an absolute of being. For there is a superconscient status in which consciousness seems to be luminously involved in being and as if unaware of itself; all consciousness of being, all knowledge, self-vision,

force of being, seem to emerge from that involved state or to appear in it: this emergence, in our view of it, may appear to be an emergence into a lesser reality, but in fact both the superconscience and the consciousness are and regard the same Real. There is also a status of the Supreme in which no distinction can be made between being and consciousness,—for they are too much one there to be thus differentiated,—but this supreme status of being is also a supreme status of the power of being and therefore of the power of consciousness; for the force of being and the force of its consciousness are one there and cannot be separated: it is this unification of eternal Being with the eternal Consciousness-Force that is the status of the supreme Ishwara, and its force of being is the dynamis of the Absolute. This status is not a negation of cosmos; it carries in itself the essence and power of all cosmic existence.

Sri Aurobindo

(Life Divine)

DIVINE ACTION

A divine action arising spontaneously, freely, infallibly from the light and force of our spiritual self in union with the Divine is the last state of this integral Yoga of Works. The truest reason why we must seek liberation is not to be delivered, individually, from the sorrow of the world, though that deliverance too will be given to us, but that we may be one with the Divine, the Supreme, the Eternal. The truest reason why we must seek perfection, a supreme status, purity, knowledge, strength, love, capacity, is not that personally we may enjoy the divine Nature or be even as the gods, though that enjoyment too will be ours, but because this liberation and perfection are the divine Will in us, the highest truth of our self in Nature, the always intended goal of a progressive manifestation in the universe. The divine Nature, free and perfect and blissful, must be manifested in the individual in order that it may manifest in the world.

Sri Aurobindo

(Synthesis of Yoga)

UNIVERSE IS REAL

If the Reality alone exists and all is the Reality, the world also cannot be excluded from that Reality; the universe is real. If it does not reveal to us in its forms and powers the Reality that it is, if it seems only a persistent and yet changing movement in space and Time, this must be not because it is unreal or because it is not all that, but because it is a progressive self-expression, a manifestation, an evolving self-development of That in Time which our consciousness cannot yet see in its total or its essential significance. In this sense we can say that it is That and not That,—because it does not disclose all the Reality through any form or sum of its forms of self-expression; but still all its forms are forms of the substance and being of that Reality. All finites are in their spiritual essence the Infinite and, if we look deep enough into them, manifest to intuition the Identical and Infinite. It is contended indeed that the universe cannot be a manifestation because the Reality has no need of manifestation since it is for ever manifest to itself; but so equally it can be said that the Reality has

no need of self-illusion or illusion of any kind, no need to create a Mayic universe. The Absolute can have no need of anything; but still there can be—not coercive of its freedom, not binding on it, but an expression of its self-force, the result of its Will to become,—an imperative of a supreme self-effectuating Force, a necessity of self-creation born of the power of the Absolute to see itself in Time. This imperative represents itself to us as a Will to create, a Will of self-expression; but it may be better represented as a force of being of the Absolute which displays itself as a power of itself in action. If the Absolute is self-evident to itself in eternal Timelessness, it can also be self-manifest to itself in eternal motion of Time. Even if the universe is only a phenomenal reality, still it is a manifestation of phenomenon of Brahman; for since all is Brahman, phenomena and manifestation must be the same thing: the imputation of unreality is a superfluous conception, otiose and unnecessarily embarrassing, since whatever distinction is needed is already there in the concept of Time and the timeless Eternal and the concept of manifestation.

The one thing that can be described as an unreal reality is our individual sense of separateness and the conception of the finite as a self-existent object in the Infinite. This conception, this sense are pragmatically necessary for the operations of the surface individuality and are effective and justified

by their effects ; they are therefore real to its finite reason and finite self-experience : but once we step back from the finite consciousness into the consciousness of the essential and infinite, from the apparent to the true Person, the finite or the individual still exists but as being and power and manifestation of the Infinite ; it has no independent or separate reality. Individual independence, entire separateness are not necessary for individual reality, do not constitute it. On the other hand, the disappearance of these finite forms of the manifestation is evidently a factor in the problem, but does not by itself convict them of unreality ; the disappearance may be only a withdrawal from manifestation. The cosmic manifestation of the Timeless takes place in the successions of Time : its forms must therefore be temporary in their appearance on the surface, but they are eternal in their essential power of manifestation ; for they are held always implicit and potential in the essence of things and in the essential consciousness from which they emerge : timeless consciousness can always turn their abiding potentiality into terms of time actuality. The world would be unreal only if itself and its form were images without substance of being, figments of consciousness presented to itself by the Reality as pure figments and then abolished for ever. But if manifestation or the power of manifestation is eternal, if all is the being of Brahman,

the Reality, then this unreality or illusoriness cannot be the fundamental character of things or of the cosmos in which they make their appearance.

Sri Aurobindo

(Life Divine)

Sri Aurobindo belongs to the future; He is the messenger of the future. He still shows us the way to follow in order to hasten the realisation of a glorious future fashioned by the Divine Will.

All those who want to collaborate for the progress of humanity and for India's luminous destiny must unite in a clairvoyant aspiration and in an illumined work.

The Mother

TRUTH AFTER TRUTH

The supramental transformation, the supramental evolution must carry with it a lifting of mind, life and body out of themselves into a greater way of being in which yet their own ways and powers would be, not suppressed or abolished, but perfected and fulfilled by the self-exceeding. For in the Ignorance all paths are the paths of the spirit seeking for itself blindly or with a growing light; the gnostic being and life would be the spirit's self-discovery and its seeing and reaching of the aims of all these paths but in the greater way of its own revealed and conscious truth of being. Mind seeks for light, for knowledge,—for knowledge of the one truth basing all, an essential truth of self and things, but also of all truth of diversity of that oneness, all its detail, circumstance, manifold way of action, form, law of movement and happening, various manifestation and creation; for thinking

mind the joy of existence is discovery and the penetration of the mystery of creation that comes with knowledge. This the gnostic change will fulfil in an ample measure; but it will give it a new character. It will act not by the discovery of the unknown, but by the bringing out of the known; all will be the finding "of the self by the self in the self." For the self of the gnostic being will not be the mental ego but the Spirit that is one in all; he will see the world as a universe of the Spirit. The finding of the one truth underlying all things will be the Identical discovering identity and identical truth everywhere and discovering too the power and workings and relations of that identity. The revelation of the detail, the circumstance, the abundant ways and forms of the manifestation will be the unveiling of the endless opulence of the truths of that identity, its forms and powers of self, its curious manifoldness and multiplicity of form bringing out infinitely its oneness. This knowledge will proceed by identification with all, by entering into all, by a contact bringing with it a leap of self-discovery and a flame of recognition, a greater and surer intuition of truth than the mind can reach; there will be an intuition too of the means of embodying and utilising the truth seen, an operative intuition of its dynamic processes, a direct intimate awareness guiding the life and the physical senses in every step of their action and service to the Spirit

when they have to be called in as instruments for the effectuation of process in life and matter.

A replacement of intellectual seeking by supramental identity and gnostic intuition of the contents of the identity, an omnipresence of spirit with its light penetrating the whole process of knowledge and all its use, so that there is an integration between the knower, knowledge and the thing known, between the operating consciousness, the instrumentation and the thing done, while the single self watches over the whole integrated movement and fulfils itself intimately in it, making it a flawless unit of self-effectuation, will be the character of each gnostic movement of knowledge and action of knowledge. Mind, observing and reasoning, labours to detach itself and see objectively and truly what it has to know; it tries to know it as not-self, independent other-reality not affected by process of personal thinking or by any presence of self: the gnostic consciousness will at once intimately and exactly know its object by a comprehending and penetrating identification with it. It will overpass what it has to know, but it will include it in itself; it will know the object as part of itself as it might know any part or movement of its own being, without any narrowing of itself by the identification or snaring of its thought in it so as to be bound or limited in knowledge. There will be the intimacy, accuracy, fullness of a direct internal knowledge, but not that misleading

by personal mind by which we constantly err, because the consciousness will be that of a universal and not a restricted and ego-bound person. It will proceed towards all knowledge, not setting truth against truth to see which will stand and survive, but completing truth by truth in the light of the one Truth of which all are the aspects. All idea and vision and perception will have this character of an inner seeing, an intimate extended self-perception, a large self-integrating knowledge, an indivisible whole working itself out by light acting upon light in a self-executing harmony of truth-being. There will be an unfolding, not as a delivery of light out of darkness, but as a delivery of light out of itself; for if an evolving supramental Consciousness holds back part of its contents of self-awareness behind in itself, it does this not as a step or by an act of ignorance, but as the movement of a deliberate bringing out of its timeless knowledge into a process of Time-manifestation. A self-illumination, a revelation of light out of light will be the method of cognition of this evolutionary supramental Nature.

As mind seeks for light, for the discovery of knowledge and for mastery by knowledge, so life seeks for the development of its own force and for mastery by force: its quest is for growth, power, conquest, possession, satisfaction, creation, joy, love, beauty; its joy of existence is in a constant self-

expression, development, diverse manifoldness of action, creation, enjoyment, an abundant and strong intensity of itself and its power. The gnostic evolution will lift that to its highest and fullest expression but it will not act for the power, satisfaction, enjoyment of the mental or vital ego, for its narrow possession of itself and its eager ambitious grasp on others and on things or for its greater self-affirmation and magnified embodiment; for in that way no spiritual fullness and perfection can come. The gnostic life will exist and act for the Divine in itself and in the world, for the Divine in all; the increasing possession of the individual being and the world by the Divine Presence, Light, Power, Love, Delight, Beauty will be the sense of life to the gnostic being. In the more and more perfect satisfaction of that growing manifestation will be the individual's satisfaction: his power will be the instrumentation of the power of Supernature for bringing in and extending that greater life and nature; whatever conquest and adventure will be there, will be for that only and not for the reign of any individual or collective ego. Love will be for him the contact, meeting, union of self with self, of spirit with spirit, a unification of being, a power and joy and intimacy and closeness of soul to soul, of the One to the One, a joy of identity and the consequences of a diverse identity. It is this joy of an intimate self-revealing diversity of the One, the multitudinous union of the One and

a happy interaction in the identity, that will be for him the full revealed sense of life. Creation aesthetic or dynamic, mental creation, life creation, material creation will have for him the same sense. It will be the creation of significant forms of the Eternal Force, Light, Beauty, Reality,—the beauty and truth of its forms and bodies, the beauty and truth of its power and qualities, the beauty and truth of its spirit, its formless beauty of self and essence.

Sri Aurobindo

(Life Divine)

To be able to detach oneself from the action of the mechanical mind is the first necessity; it is easier then for the quiet and peace of mind to remain undisturbed by this action even if it occurs.

If the peace and silence continue to come down, they usually become so intense as to seize the physical mind also after a time.

Sri Aurobindo

ASPIRATION FOR ANANDA

An aspiration, a demand for the supreme and total delight of existence is there secretly in the whole make of our being, but it is disguised by the separation of our parts of nature and their differing urge and obscured by their inability to conceive or sieze anything more than a superficial pleasure. In the body consciousness this demand takes shape as a need of bodily happiness, in our life parts as a yearning for life happiness, a keen vibrant response to joy and rapture of many kinds and to all surprise of satisfaction; in the mind it shapes into a ready reception of all forms of mental delight; on a higher level it becomes apparent in the spiritual mind's call for peace and divine ecstasy. This trend is founded in the truth of the being; for Ananda is the very essence of the Brahman, it is the supreme nature of the omnipresent Reality. The supermind itself in the descending degrees of the manifestation emerges from the Ananda and in the evolutionary ascent merges into the Ananda. It is not, indeed, merged in the sense of being extinguished or abolished but is there inherent in it, indistinguishable from the self of awareness and the self-effectuating force of the Bliss

of Being. In the evolutionary descent as in the evolutionary return supermind is supported by the original Delight of Existence and carries that in it in all its activities as their sustaining essence; for Consciousness, we may say, is its parent power in the Spirit, but Ananda is the spiritual matrix from which it manifests and the maintaining source into which it carries back the soul in its return to the status of the Spirit. A supramental manifestation in its ascent would have as a next sequence and culmination of self-result a manifestation of the Bliss of the Brahman: the evolution of the being of gnosis would be followed by an evolution of the being of Bliss; an embodiment of gnostic existence would have as its consequence an embodiment of the beatific existence. Always in the being of gnosis, in the life of the gnosis some power of the Ananda would be there as an inseparable and pervading significance of supramental self-experience. In the liberation of the soul from the Ignorance the first foundation is peace, calm, the silence and quietude of the Eternal and Infinite; but a consummate power and greater formation of the spiritual ascension takes up this peace of liberation into the bliss of a perfect experience and realisation of the eternal beatitude, the bliss of the Eternal and Infinite. This Ananda would be inherent in the gnostic consciousness as a universal delight and would grow with the evolution of the gnostic nature.

It has been held that ecstasy is a lower and transient passage, the peace of the Supreme is the supreme realisation, the consummate abiding experience. This may be true on the spiritual-mind plane: there the first ecstasy felt is indeed a spiritual rapture, but it can be and is very usually mingled with a supreme happiness of the vital parts taken up by the spirit; there is an exaltation, exultation, excitement, a highest intensity of the joy of the heart and the pure inner soul-sensation that can be a splendid passage or an uplifting force but is not the ultimate permanent foundation. But in the highest ascents of the spiritual bliss there is not this vehement exaltation and excitement; there is instead an illimitable intensity of participation in an eternal ecstasy which is founded on the eternal Existence and therefore on a beatific tranquillity of eternal peace. Peace and ecstasy cease to be different and become one. The supermind, reconciling and fusing all differences as well as all contradictions, brings out this unity; a wide calm and a deep delight of all-existence are among its first steps of self-realisation, but this calm and this delight rise together, as one state, into an increasing intensity and culminate in the eternal ecstasy, the bliss that is the Infinite. In the gnostic consciousness at any stage there would be always in some degree this fundamental and spiritual conscious delight of

existence in the whole depth of the being ; but also all the movements of Nature would be pervaded by it, and all the actions and reactions of the life and the body : none could escape the law of the Ananda. Even before the gnostic change there can be a beginning of this fundamental ecstasy of being translated into a manifold beauty and delight. In the mind, it translates into a calm of intense delight of spiritual perception and vision and knowledge, in the heart into a wide or deep or passionate delight of universal union and love and sympathy and the joy of beings and the joy of things. In the will and vital parts it is felt as the energy of delight of a divine life-power in action or a beatitude of the senses perceiving and meeting the One everywhere, perceiving as their normal aesthesis of things a universal beauty and a secret harmony of creation of which our mind can catch only imperfect glimpses or a rare supernormal sense. In the body it reveals itself as an ecstasy pouring into it from the heights of the spirit and the peace and bliss of a pure and spiritualised physical existence. A universal beauty and glory of being begins to manifest ; all objects reveal hidden lines, vibrations, power, harmonic significances concealed from the normal mind and the physical sense. In the universal phenomenon is revealed the eternal Ananda.

Sri Aurobindo

(The Life Divine)

GITA'S SYNTHETIC APPROACH

The greatness of the central thought of the Gita in which all its threads are gathered up and united, consists in the synthetic value of a conception which recognises the whole nature of the soul of man in the universe and validates by a large and wise unification its many-sided need of the supreme and infinite Truth, Power, Love, Being to which our humanity turns in its search for perfection and immortality and some highest joy and power and peace. There is a strong and wide endeavour towards a comprehensive spiritual view of God and man and universal existence. Not indeed that everything without any exception is seized in these eighteen chapters, no spiritual problem left for solution; but still so large a scheme is laid out that we have only to fill in, to develop, to modify, to stress, to follow out points, to work out hint and illuminate adumbration in order to find a clue to any farther claim

of our intelligence and need of our spirit. The Gita itself does not evolve any quite novel solution out of its own questionings. To arrive at the comprehensiveness at which it aims, it goes behind the great philosophical systems to the original Vedanta of the Upanishads; for there we have the widest and profoundest extant synthetic vision of spirit and man and cosmos. But what is in the Upanishads undeveloped to the intelligence, because wrapped up in a luminous kernel of intuitive vision and symbolic utterance, the Gita brings out in the light of a later intellectual thinking and distinctive experience.

In the frame of its synthesis it admits the seeking of the abstractive thinkers for the Indefinable, *anirdeśyam*, the ever unmanifest Immutable, *avyaktam akṣaram*. Those who devote themselves to this search, find, they also, the Purushottama, the supreme Divine Person, *mām*, the Spirit and highest Soul and Lord of things. For his utmost self-existent way of being is indeed an unthinkable, *acintyarūpam*, an unimaginable positive, an absolute quintessence of all absolutes far beyond the determination of the intelligence. The method of negative passivity, quietude, renunciation of life and works by which men feel after this intangible Absolute is admitted and ratified in the Gita's philosophy, but only with a minor permissive sanction. This negating knowledge approaches the Eternal by one side only of the truth and that side the most difficult

to reach and follow for the embodied soul in Nature, *duḥkham dehavadbhir avāpyate*; it proceeds by a highly specialised, even an unnecessarily arduous way, "narrow and difficult to tread as a razor's edge," not by denying all relations, but through all relations is the Divine Infinite naturally approachable to man and most easily, widely, intimately seizable. This seeing is not after all the largest or the truest truth that the Supreme is without any relations with the mental, vital, physical existence of man in the universe, *avyavahār yam*, not that what is described as the empirical truth of things, the truth of relations, *vyavahāra* is altogether the opposite of the highest spiritual truth, *paramāṁtha*. On the contrary, there are a thousand relations by which the supreme Eternal is secretly in contact and union with our human existence and by all essential ways of our nature and of the world's nature, *sarva-bhavena*, can that contact be made sensible and that union made real to our soul, heart, will, intelligence, spirit. Therefore is this other way natural and easy for man, *sukham āptam*. God does not make himself difficult of approach to us; only one thing is needed, one demand made, the single indomitable will to break through the veil of our ignorance and the whole, the persistent seeking of the mind and heart and life for that which is all the time near to it, within it, its own soul of being and spiritual essence and the secret of its personality and its impersonality, its

self and its nature. This is our one difficulty; the rest the Master of our existence will himself see to and accomplish, *aham tvām mokṣayiṣyāmi ma śucah*.

In the very part of its teaching in which the Gita's synthesis leans most towards the side of pure knowledge, we have seen that it constantly prepares for this fuller truth and more pregnant experience. Indeed, it is implied in the very form the Gita gives to the realisation of the self-existent Immutable. That immutable Self of all existences seems indeed to stand back from any active intervention in the workings of Nature; but it is not void of all relation whatever and remote from all connection. It is our witness and supporter; it gives a silent and impersonal sanction; it has even an impressive enjoyment. The many-sided action of Nature is still possible even when the soul is poised in that calm self-existence: for the witness soul is the immutable Purusha, and Purusha has always some relation with Prakriti. But now the reason of this double aspect of silence and activity is revealed in its entire significance,—because the silent all-pervading Self is only one side of the truth of the divine being. He who pervades the world as the one unchanging self that supports all its mutations, is equally the Godhead in man, the Lord in the heart of every creature, the conscient Cause and Master of all our subjective becoming and all our inward-taking and outward-going objectivised action. The Isvara of the Yogins is

one with the Brahman of the seeker of knowledge, one Supreme and universal Spirit, one supreme and universal Godhead.

This Godhead is not the limited personal God of so many exoteric religions; for those are all only partial and outward formations of this other, this creative and directive, this personal side of his complete truth of existence. This is the one supreme Person, Soul, Being, Purusha of whom all godheads are aspects, all individual personality a limited development in cosmic Nature. This Godhead is not a particularised name and form of Divinity, *iṣṭa devata*, constructed by the intelligence or embodying the special aspiration of the worshipper. All such names and forms are only powers and faces of the one Deva who is the universal Lord of all worshippers and all religions: but this is itself that universal Deity, *deva-deva*. This Isvara is not a reflection of the impersonal and indeterminable Brahman in illusive Maya: for from beyond all cosmos as well as within it he rules and is the Lord of the worlds and their creatures. He is Parabrahman who is Parameswara, supreme Lord because he is the supreme Self and Spirit, and from his highest original existence he originates and governs the universe, not self-deceived but with an all-knowing omnipotence. Nor is the working of his divine Nature in the cosmos an illusion whether of his or our consciousness. The only illusive Maya is the ignorance of the

lower Prakriti which is not a creator of non-existent things on the impalpable background of the One and absolute, but because of its blind and cumbered and limited working misrepresents to the human mind by the figure of ego and other inadequate figures of mind, life and matter the greater sense, the deeper realities of existence. There is a supreme, a divine Nature, which is the true creatrix of the universe. All creatures and all objects are becomings of the one divine Being; all life is a working of the power of the one Lord; all nature is a manifestation of the one Infinite. He is the Godhead in man; the Jiva is spirit of his Spirit. He is the Godhead of the universe; this world in Space and Time is his phenomenal self-extension.

Sri Aurobindo

(Essays on the Gita)

The best help for concentration is to receive the Mother's calm and peace into your mind. It is there above you—only the mind and its centres have to open to it. It is what the Mother is pushing upon you in the evening meditation.

Sri Aurobindo

MESSAGE OF THE GITA

The Gita's message to the mind that follows after the vital and material life is that all life is indeed a manifestation of the universal Power in the individual, a derivation from the Self, a ray from the Divine, but actually it figures the Self and the Divine veiled in a disguising Maya, and to pursue the lower life for its own sake is to persist in a stumbling path and to enthrone our nature's obscure ignorance and not at all to find the true truth and complete law of existence. A gospel of the will to live, the will to power, of the satisfaction of desire, of the glorification of mere force and strength, of the worship of the ego and its vehement acquisitive self-will and tireless self-regarding intellect is the gospel of the Asura and it can lead only to some gigantic ruin and perdition. The vital and material man must accept for his government a religious and social and ideal dharma by which, while satisfying desire and interest under right restrictions, he can train and subdue his lower personality and scrupulously attune it to a higher law both of the personal and the communal life.

The Gita's message to the mind occupied with the pursuit of intellectual, ethical and social standards, the mind that insists on salvation by the observance of established dharmas, the moral law, social duty and function or the solution of the liberated intelligence, is that this is indeed a very necessary stage, the dharma has indeed to be observed and, rightly observed, can raise the stature of the spirit and prepare and serve the spiritual life, but still it is not the complete and last truth of existence. The soul of man has to go beyond to some more absolute dharma of man's spiritual and immortal nature. And this can only be done if we repress and get rid of the ignorant formulations of the lower mental elements and the falsehood of egoistic personality, impersonalise the action of the intelligence and will, live in the identity of the one self in all, break out of all ego-moulds into the impersonal spirit. The mind moves under the limiting compulsion of the triple lower nature, it erects its standards in obedience to the tamasic, rajasic, or at highest the sattwic qualities; but the destiny of the soul is a divine perfection and liberation and that can only be based in the freedom of our highest self, can only be found by passing through its vast impersonality and universality beyond mind into the integral light of the immeasurable Godhead and supreme Infinite who is beyond all dharmas.

The Gita's message to those, absolutist seekers of the Infinite who carry impersonality to an exclusive extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavour to cease from all individual being in the pure silence of the ineffable Spirit, is that this is indeed one path of journey and entry into the Infinite, but the most difficult, the ideal of inaction a dangerous thing to hold up by precept or example before the world, this way, though great, yet not the best way for man and this knowledge, though true, yet not the integral knowledge. The Supreme, the all-conscious Self, the Godhead, the Infinite is not solely a spiritual existence remote and ineffable; he is here in the universe at once hidden and expressed through man and the gods and through all beings and in all that is. And it is by finding him not only in some immutable silence but in the world and its beings and in all self and in all Nature, it is by raising to an integral as well as to a highest union with him all the activities of the intelligence, the heart, the will, the life that man can solve at once his inner riddle of Self and God and the outer problem of his active human existence. Made Godlike, God-becoming, he can enjoy the infinite breadth of a supreme spiritual consciousness that is reached through works no less than through love and knowledge. Immortal and free, he can continue his human action from that

highest level and transmute it into a supreme and all-embracing divine activity,—that indeed is the ultimate crown and significance here of all works and living and sacrifice and the world's endeavour.

This highest message is first for those who have the strength to follow after it, the master men, the great spirits, the God-knowers, God-doers, God-lovers who can live in God and for God and do their work joyfully for him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego. At the same time, and here we get the gleam of a larger promise which we may even extend to the hope of a collective turn towards perfection,—for if there is hope for man, why should there not be hope for mankind?—the Gita declares that all can if they will even to the lowest and sinfullest among men, enter into the path of this Yoga. And if there is a true self-surrender and an absolute unegoistic faith in the indwelling Divinity, success is certain in this path. The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature—where too we are an eternal portion of his being—one with his greater spiritual Nature, God-possessed in all our members and Godlike.

Sri Aurobindo

(Essays on the Gita)

WORLD - STATE

The unity of the human race by political and administrative means implies eventually the formation and organisation of a single World-State out of a newly created, though still loose, natural organic unity of mankind. For the natural organic unity already exists, a unity of life, of involuntary association, of a closely interdependent existence of the constituent parts in which the life and the events of one affect the life of the others in a way which would have been impossible a hundred years ago. Continent has no longer a separate life from continent; no nation can any longer isolate itself at will and live a separate existence. Science, commerce and rapid communications have produced a state of things in which the disparate masses of humanity, once living to themselves, have drawn together by a process of subtle unification into a single mass which has already a common vital and is rapidly forming a common mental existence. A great precipitating and transforming shock was needed which should make this subtle organic unity manifest and reveal the necessity and create the will for a closer and organised union, and this shock came

with the Great War. The idea of a World-State or world union has been born not only in the speculating forecasting mind of the thinker, but in the consciousness of humanity out of this new common existence.

The World-State must now either be brought about by a mutual understanding or by the force of circumstances and a series of new and disastrous shocks. For the old still-prevailing order of things was founded on circumstances and conditions which no longer exist. A new order is demanded by the new conditions and, so long as it is not created there will be a transitional era of continued trouble or recurrent disorders, inevitable crises through which Nature will effect in her own violent way the working out of the necessity which she has evolved. There may be in the process a maximum of loss and suffering through the clash of national and imperial egoisms or else a minimum if reason and good will prevail. To that reason two alternative possibilities and therefore two ideals present themselves, a World-State founded upon the principle of centralisation and uniformity, a mechanical and formal unity, or a world union founded upon the principle of liberty and variation in a free and intelligent unity. These two ideas and possibilities we have successively to consider.

Sri Aurobindo

(The Ideal of Human Unity)

RELIGION OF HUMANITY

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. Mankind has tried unity by that means; it has failed and deserved to fail, because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development. A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one; that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth. By its growth within us oneness with our fellow-men will become the leading principle of

all our life, not merely a principle of co-operation, but a deeper brotherhood, a real and an inner sense of unity and equality and a common life. There must be the realisation by the individual that only in the life of his fellow-men is his own life complete. There must be the realisation by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded. There must be too a discipline and a way of salvation in accordance with this religion, that is to say, a means by which it can be developed by each man within himself so that it may be developed in the life of the race. To go into all that this implies would be too large a subject to be entered upon here; it is enough to point out that in this direction lies the eventual road. No doubt, if this is only an idea like the rest, it will go the way of all ideas. But if it is at all a truth of our being, then it must be the truth to which all is moving and in it must be found the means of a fundamental, an inner, a complete, a real human unity which would be the one secure base of a unification of human life. A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward uniformity and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

Could such a realisation develop rapidly in mankind, we might then solve the problem of unification in a deeper and truer way from the inner truth to the outer forms. Until then, the attempt to bring it about by mechanical means must proceed. But the higher hope of humanity lies in the growing number of men who will realise this truth and seek to develop it in themselves, so that when the mind of man is ready to escape from its mechanical bent,—perhaps when it finds that its mechanical solutions are all temporary and disappointing,—the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

Sri Aurobindo

(The Ideal of Human Unity)

The more the psychic spreads in the outer being, the more all these things (mechanical activity of the subconscious mind) fall quiet. That is the best way. Direct efforts to still the mind are a difficult method.

Sri Aurobindo

SPIRITUALISED SOCIETY

A spiritualised society would live like its spiritual individuals, not in the ego, but in the spirit, not as the collective ego, but as the collective soul. This freedom from the egoistic stand-point would be its first and most prominent characteristic. But the elimination of egoism would not be brought about, as it is now proposed to bring it about, by persuading or forcing the individual to immolate his personal will and aspirations and his precious and hard won individuality to the collective will, aims and egoism of the society, driving him like a victim of ancient sacrifice to slay his soul at the altar of that huge and shapeless idol. For that would be only the sacrifice of the smaller to the larger egoism, larger only in bulk, not necessarily greater in quality or wider or nobler, since a collective egoism, result of the united egoisms of all, is as little a god to be worshipped as flawed and often an uglier and more barbarous fetish than the egoism of the individual. What the spiritual man seeks is to find by the loss of the ego the self which is one in all and perfect and complete in each and by living in that to grow into the image of its

perfection,—individually, be it noted, though with an all embracing universality of his nature and its conscious circumference. It is said in the old Indian writings that while in the second age, the age of Power, Vishnu descends in the King, and in the third, the age of balance, as the legislator or codifier, in the age of the Truth he descends as Yajna, that is to say, as the Master of works manifest in the heart of his creatures. It is this kingdom of God within, the result of the finding of God not in a distant heaven but within ourselves, of which the state of society in an age of Truth, spiritual age, would be the result and the external figure.

Therefore a society which was even initially spiritualised, would make the revealing and finding of the divine Self in man the whole first aim of all its activities, its knowledge, its science, its ethics, its art, its economical and political structure. As it was to some extent in the ancient Vedic times with the cultural education of the higher classes, so it would be then with all education. It would embrace all knowledge in its scope, but would make the whole trend and aim and the permeating spirit not merely wordly efficiency, but this self-developing and self-finding. It would pursue physical and psychical science not in order merely to know the world and Nature in her processes and to use them for material human ends, but to know through and in

and under and over all things the Divine in the world and the ways of the Spirit in its masks and behind them. It would make it the aim of ethics not to establish a rule of action whether supplementary to the social law or partially corrective of it, the social law that is after all only the rule, often clumsy and ignorant, of the biped pack, the human herd, but to develop the divine nature in the human being. It would make it the aim of art not merely to present images of the subjective world but to see them with the creative vision that goes behind their appearances and to reveal the Truth and Beauty of which things visible to us and invisible are the forms, the mask or the symbols and significant figures.

A spiritualised society would treat in its sociology the individual, from the saint to the criminal, not as units of a social problem to be passed through some skilfully devised machinery and either flattened into the social mould or crushed out of it, but as souls suffering and entangled in a net and to be rescued, souls growing and to be encouraged to grow, souls grown and from whom help and power can be drawn by the lesser spirits who are not yet adult. The aim of its economics would be not to create a huge engine of production whether of the competitive or the cooperative kind, but to give to men—not only to some but to all men each in his highest possible measure the joy of work according to their own nature and free leisure to

grow inwardly, as well as a simply rich and beautiful life for all. In its politics it would not regard the nations within the scope of their own eternal life as enormous State machines regulated and armoured with man living for the sake of the machine and worshipping it as his God and his larger self, content at the first call to kill others upon its altar and to bleed there himself so that the machine may remain intact and powerful and be made ever larger, more complex, more cumbrous, more mechanically efficient and entire. Neither would it be content to maintain these nations or states in their mutual relations as noxious engines meant to discharge poisonous gas upon each other in peace and to rush in times of clash upon each other's armed hosts and unarmed millions, full of belching shot and men missioned to murder like hostile tanks in a modern battle-field. It would regard the peoples as group souls, the divinity concealed and to be self-discovered in its human collectivity, group souls meant like the individual to grow according to their own nature and by that growth to help each other, to help the whole race in the one common work of humanity. And that work would be to find the divine Self in the individual and collectivity and to realise spiritually, mentally, vitally, materially its greatest, largest, richest and deepest possibilities in the inner life of all and their outer action and nature.

For it is into the Divine within each man and

each people that the man and nation have to grow ; it is not an external idea or rule that has to be imposed on them from without. Therefore the law of growing inner freedom is that which will be most honoured in the spiritual age of mankind. True it is that so long as man has not come within measurable distance of self-knowledge and has not set his face towards it, he cannot escape from the law of external compulsion and all his efforts to do so must be vain. He is and always must be, so long as that lasts, the slave of others, the slave of his family, his caste, his clan, his church, his society, his nation ; and he cannot but be that and they too cannot help throwing their crude and mechanical compulsion on him because he and they are the slaves of their own ego, of their own lower nature. We must feel and obey the compulsion of the Spirit if we would establish our inner right to escape other compulsion : we must make our lower nature the willing slave, the conscious and illumined instrument or the ennobled but still self-subjected portion, consort or partner of the divine Being within us ; for it is that subjection which is the condition of our freedom, since spiritual freedom is not the egoistic assertion of our separate mind and life, but obedience to the Divine Truth in ourself and our members and in all around us. But we have even so, to remark that God respects the freedom of the natural members of our being and that he gives them room to grow in

their own nature so that by natural growth and not by self-extinction they may find the Divine in themselves. The subjection which they finally accept, complete and absolute, must be a willing subjection of recognition and aspiration to their own source of light and power and their highest being. Therefore even in the unregenerated state we find that the healthiest, the truest, the most living growth and action is that which arises in the largest possible freedom and that all excess of compulsion is either the law of a gradual atrophy or a tyranny varied or cured by outbreaks of rabid disorder. And as soon as man comes to know his spiritual self he does by that discovery, often even by the very seeking for it, as ancient thought and religion saw, escape from the outer law and enter into the law of freedom.

Sri Aurobindo

(The Human Cycle)

The Divine may very well lean towards you, but to understand Him rightly you must come up to Him.

The Mother

Today and Tomorrow

THE FIFTEENTH OF AUGUST 1947

August 15th is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But it has significance not only for us, but for Asia and the whole world; for it signifies the entry into the comity of nations of a new power with untold potentialities which has a great part to play in determining the political, social, cultural and spiritual future of humanity. To me personally it must naturally be gratifying that this date which was notable only for me because it was my own birthday celebrated annually by those who have accepted my gospel of life, should have acquired this vast significance. As a mystic, I take this identification, not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power which guides my steps on the work with which I began life. Indeed almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams, I can observe on this day either approaching fruition or initiated and on the way to their achievement.

I have been asked for a message on this great occasion, but I am perhaps hardly in a position to give one. All I can do is to make a personal declaration of the aims and ideals conceived in my childhood and

youth and now watched in their beginning of fulfilment, because they are relevant to the freedom of India, since they are a part of what I believe to be India's future work, something in which she cannot but take a leading position. For I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity,—though these too she must not neglect,—and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals were in their natural order these: a revolution which would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which she had played in the progress of human civilisation; the rise of a new, a greater, brighter and nobler life for mankind which for its entire realisation would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge and her means for the spiritualisation of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence which have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.

India is free but she has not achieved unity, only a fissured and broken freedom. At one time it almost

seemed as if she might relapse into the chaos of separate States which preceded the British conquest. Fortunately there has now developed a strong possibility that this disastrous relapse will be avoided. The wisely drastic policy of the Constituent Assembly makes it possible that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindu and Muslim seems to have hardened into the figure of a permanent political division of the country. It is to be hoped that the Congress and the nation will not accept the settled fact as for ever settled or anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. The partition of the country must go,—it is to be hoped by a slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. But that must not be.

Asia has arisen and large parts of it have been liberated or are at this moment being liberated; its other still subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part

to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The unification of mankind is under way, though only in an imperfect initiative, organised but struggling against tremendous difficulties. But the momentum is there and, if the experience of history can be taken as a guide, it must inevitably increase until it conquers. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For in any case the unification is a necessity in the course of Nature, an inevitable movement and its achievement can be safely foretold. Its necessity for the nations also is clear, for without it the freedom of the small peoples can never be safe hereafter and even large and powerful nations cannot really be secure. India, if she remains divided, will not herself be sure of her safety. It is therefore to the interest of all that union should take place. Only human imbecility and stupid selfishness could prevent it. Against that, it has been said, even the gods strive in vain; but it cannot stand for ever against the necessity of Nature and the Divine Will. Nationalism will then have fulfilled itself; an international spirit and outlook must grow up and international forms and

institutions; even it may be such developments as dual or multilateral citizenship and a voluntary fusion of cultures may appear in the process of the change and the spirit of nationalism losing its militancy may find these things perfectly compatible with the integrity of its own outlook. A new spirit of oneness will take hold of the human race.

The spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The rest is still a personal hope and an idea and ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must come through a growth of the spirit and the inner consciousness, the initiative can come from India and although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far or how soon this connection will be fulfilled, depends upon this new and free India.

Sri Aurobindo

CALL TO THE YOUNG

Our call is to young India. It is the young who must be the builders of the new world... the young who are free in mind and heart to accept a completer truth and labour for a greater ideal. They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole minded and indefatigable labour for the nation and for humanity. This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a tree and the nucleus be the heart of an ever-extending formation. It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amid the chaos of a world in dissolution, and of the future India, the greater India of the rebirth that is to rejuvenate the mighty body of the ancient Mother.

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The future belongs to the young. It is a young and new world which is now under process of development and it is the young who must create it. But it is also a world of truth, courage, justice, lofty aspiration and straightforward fulfilment which we seek to create. For the coward, for the self-seeker, for the talker who goes forward at the beginning and afterwards leaves his fellows in the lurch there is no place in the future. ... A brave, frank, clear-hearted, courageous and aspiring youth is the only foundation on which the future nation can be built ... God does not want falterers and flinchers for his work, nor does he want unstable enthusiasts who cannot maintain the energy of their first movements.

Sri Aurobindo

It is not easy to get into the Silence. That is only possible by throwing out all mental-vital activities. It is easier to let the Silence descend into you, i. e. to open yourself and let it descend. The way to do this and the way to call down the higher powers is the same. It is to remain quiet at the time of meditation, not fighting with the mind or making mental efforts to pull down the Power or the Silence but keeping only a silent will and aspiration for them. If the mind is active, one has to learn to look at it, drawn back and not giving any sanction from within, until its habitual or mechanical activities begin to fall quiet for want of support from within. If it is too persistent, a steady rejection without strain or struggle is the one thing to be done.

Sri Aurobindo